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The OUTLOOK *of* MISSIONS



National
Missions
Number



AT CAROLINE MISSION, ST. LOUIS, MISSOURI
"A little child shall lead them"

The Outlook of Missions

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Evangelical and Reformed Church

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The Outlook of Missions

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Our Motto: *The Church a Missionary Society—Every Christian a Life Member*

People in Flight

MARK A. DAWBER

Home Missions Council of North America

ONE of the most disturbing facts in modern civilization is the vast uprooting of peoples. The constant migration of peoples back and forth between city and country in search for a living is not a very encouraging sign. It does not point to an advancing civilization but rather a civilization the tides of which have begun to recede.

Add to this uprooting process within countries, the tragic uprooting of peoples from the land of their birth to some other country as a place of refuge, and you begin to get a world picture of shifting populations, the like of which has never before been witnessed in history.

In the United States the problem of shifting populations was first evidenced by the flight from the land. The industrial revolution that has been taking place during the past twenty-five years has been responsible for the exodus from the country to the city. Other factors have entered in, such as the depression of agriculture following the first World War and the mechanization of agriculture. Farmers in the United States have been steadily losing ownership of their land.

This flight from the land is also a problem of the abuse of the soil. Men have failed to see the spiritual basis of agriculture in the stewardship of the soil. The life and history of millions of people is measured in terms of a few inches of top soil. For centuries the good earth has spelled good lives for men and women who till that soil, while poor earth has brought tragedy, privation, and disaster. The top

soil of most nations is rapidly failing. The exhaustion of the fertility of the soil due to man's greed is in part the explanation of uprooted people.

The constant planting of the soil to one crop is another factor of this exhaustion of soil. Today about one-fourth of all farms in the United States are cotton farms, and about 75 per cent of these are operated by tenants or sharecroppers.

Another factor in this flight from the land is the mechanization of agriculture. The tractor has displaced millions from the land. It is estimated that in the cotton country a tractor will take the place of seven people.

Tracted out, dried out, or eroded out, some two million human beings, mostly "native whites", are now migrants, following the crops. At wages which would be a disgrace in occupied Europe, pregnant women and small ragged children labor in sugar beets, berries, onions, and other truck crops.

For the time being, of course, owing to the vast expansion of the war effort, some of the worst elements of the migratory labor problem in agriculture are disappearing. In fact, in some states there is a real shortage of labor, and crops are perishing. But this is only temporary, and after the war we may expect the problem to reappear in more acute form.

Flight from the City

But the migrant movement of the last fifteen years in the United States is not alone a rural matter. The collapse of our

industrial system following the first World War was responsible for the terrific problem of unemployment with its consequent exodus of millions of people from industry and the cities.

The present migration to the cities for the purpose of working in the war industries is relieving the situation on its economic side. But on the spiritual side the situation remains unchanged. Most of these people know that their tenure in the city is limited—it is for the duration—and they are not making plans for any long-time residence in the city. Thousands of them are living in trailers, other thousands in temporary homes that will be removed or destroyed when the war production is over. A large proportion of these war industry workers are young married people. In the several cities where studies have been made, more than half the children are under six years old. Most of the families have not identified themselves with the Church, and the task of ministering to them is gigantic.

Flight from Europe

No story about the shifting population could be complete that did not include that tragic migration of refugees from Europe. The aftermath of the first World War, with its terrible depression, its periodic revolutions, its devastating nationalism, suspicion, and race hatred drove hundreds of thousands of persecuted people to this country. The last two years of Hitler's rule have added thousands to the procession of people seeking a new world in which freedom might be gained.

It is impossible to give the exact number of refugees that have come to this country or gone to other countries since the rise of Hitler. The United States immigration authorities do not distinguish between immigrants as such and refugees. But 120,000 is a rough estimate for the past decade. The conditions that now characterize Europe, and that will be intensified after the war, will continue to create a stream of shifting populations and immigrants.

Flight in America

This story of refugees is by no means limited to those from European countries. The war has brought the story very near

to all of us since the event of Pearl Harbor. One would not suggest that the evacuation of the Japanese in this country is on a par with the removal of races in Europe. It has been done on a high humane plane here, all things considered, and in many instances for the protection of the Japanese themselves. But just the same we are witnessing a terrific uprooting of people. There are about 127,000 in the United States—some aliens, not by choice but because we have refused them citizenship, many of whom are now required to leave the country; others, citizens, born in this country—a home-loving people who perhaps more than any other race have developed a self-sufficing economy, many of them very efficient farmers. Now they are adrift, as it were. These people now constitute a new great need so far as the ministry of the Church is concerned.

The Flight from Reality

Little has been done as yet to face frankly the realities of the situation. We have been content to accept the ministry of relief to migrants as the only obligation resting upon the Church. We now are beginning to realize that an even more important obligation confronts us, that the removal of the causes is equally demanding upon Christians as is ministering to the distress which is the result.

The questions that arise out of our experience with shifting populations are exceedingly important from the viewpoint of the crisis that democracy is now facing and also have deep implications for the Christian Church. The answers to some of these questions cannot long be postponed; we, therefore, submit a few for consideration.

Must there always be people roving in search of employment, always seasonal employment? Must there always be homeless families? Can they be made permanent on the land? How can they be adequately cared for if they still continue a shifting population? Is this an American problem only, or will it grow in other countries as our so-called civilization develops? These are actual questions that have been presented. While each can be answered sep-

arately, there is one over-all answer to these questions which can be stated as follows:

If our present economic system with its production for profit and not primarily for service continues, there is no hope we can reduce the number of people who are transient—rather the number will increase.

We now face a choice among several alternatives: (1) Are we willing to share in larger measure the products and proceeds of machines with the people who otherwise will be displaced by them? (2) Do we prefer to keep this mass of people on relief? (3) Do we prefer to allow them to become migrants and drifters, picking up a very precarious living where they can?

Unless we are willing to answer the first question in the affirmative, all that is left as a general answer is relief or migrancy. We are opposed to either. Both are demoralizing. We believe that people are more important than machines, and, therefore, propose to solve the problem some other way. There is one way that is still open. People can be put back on the land on a self-supporting basis.

Must we always have homeless families? The answer is emphatically, no. If we accept homeless families as inevitable in our civilization, then Christianity is a failure, and I do not believe it is.

There will always be seasonal employment but the labor needs for this can be so planned in connection with self-sufficing family farms that we can get rid of the present migrant type of labor. The present migrants could be provided for so that they could live on small acreage within the reach of the seasonal crops, and thus meet the labor need while at the same time becoming an integral part of the community itself.

Is this primarily an American problem? In the past, yes, but in the future, no. The processes to which reference has been made, which have characterized our American agriculture and industry, will doubtless be extended to other countries when the war is over. The results will be more disastrous in other countries than in the United States. That the United States will be the great imperial nation at the close of the present war there can be little doubt.

Flight from Religion

One of the most devastating results of this uprooting of peoples is its effect upon religious living. Many of the refugees and migrants were formerly part of the life of some community, with its several institutions and particularly its churches. Now they are adrift so far as organized religion is concerned except for such efforts as are going forward under the Home Missions Council of North America.

As there is no local institution to provide a sane and intelligent religious ministry to thousands of these impoverished and depressed transients, we should not be surprised that they fall prey to the varied forms of religious excitement which serve to take the place of formal entertainment. The boys and girls who must grow up in such an atmosphere face a terrible handicap in the matter of a sane and normal religious development. The ministry of the small sects to the transients is short-lived, but it leaves behind a trail of disappointment and disgust that creates difficulty for a more valid and constructive religion.

To those of us who are engaged in the work of the Church our responsibility to these shifting populations comes with a new urgency. National Missions has ever had to grapple with the problems of migrating people. When the pioneers of an earlier day made their way to the West, a preacher accompanied them to minister to their spiritual needs. When they arrived at their destination, he assisted in the organization of the community and in establishing a church. Conditions today are very different, in some instances more difficult, but the spiritual needs are the same.

Ministering to uprooted people is no easy or simple task. It calls for a leadership of exceptional quality, well trained, but with a sacrificial spirit and commitment to service that will meet the many and varied problems existing among these people.

When the war is over and America and the world begin to settle down to a more normal existence, what then is going to happen? This question comes to us over and over again as we visit the various sections of the country where these millions of uprooted have gone for war purposes.

(Continued on Page 231)

National Missions

CHARLES E. SCHAEFFER

Editor

National Missions Emphasis

BY action of the General Synod the month of October has been set aside for the special emphasis of the work of National Missions. The responsibilities of this Board have so multiplied within recent times that the Church as a whole needs to restudy the whole enterprise and prepare to undergird the same with fervent prayer and liberal support. The ordinary task of caring for approximately 300 missions in the homeland continues as heretofore, but two additional assignments have been committed to the Board which require much planning and effort and which make large demands upon its resources.

The one is "Our Newest Frontier" in the defense industrial areas throughout the country. Hundreds of communities are affected by this mushroom development around industrial centers. The conditions are so baffling and the challenge is so tremendous that they will almost overtax the wisdom and ability of our leaders. Just how to meet this new situation is still a

problem, but that the demands are upon us there can be no question.

The other is the Town and Country appeal. At its meeting last May the Board reappointed a Committee on Town and Country Church consisting of Revs. C. J. Snyder, E. F. Nolte, W. J. Rupp, Richard Kuretsch, Robert F. Richter and a Professor of Agriculture, to be named later. This committee has projected a survey of our country churches with a view of acquiring accurate data so as to face the problem intelligently and effectively. Some progress in this direction has already been made.

These and other phases of the work will be laid upon the conscience of the Church during this special emphasis period. Helpful literature has been prepared which it is hoped will be widely distributed. Visual presentations in the form of a rotogravure and pictures will be available, so that every church and Sunday school may become better acquainted with this work.

Observe National Missions Month in October.

The Messenger's New Editor

The Cooperative Council of Missionary Education loses its Director when on September 1st, Dr. David D. Baker will assume his new office as Editor of the MESSENGER to which he has recently been elected by the General Synod.

After graduating from Heidelberg College, Dr. Baker served on the staffs of Roberts College, Constantinople, and North

Japan College, Sendai, Japan. He studied a year at Edinburgh University, Scotland, and then joined the United Mission in Mesopotamia at Baghdad, Iraq. He was also minister of St. Paul's Evangelical and Reformed Church in Baltimore and has been Director of the Cooperative Council of Missionary Education of the denomination as well as a member of numerous important church boards.

A Three-fold Task

WHEN the framers of the Constitution of the Evangelical and Reformed Church considered the task of the Board of National Missions they clearly discerned that it partook of a three-fold nature and they, therefore, incorporated into the organic law of the Church the following description of this enterprise: "In prosecuting this task the Board shall divide itself into the following departments: General Missionary Expansion, Special Missionary Projects and Church Building".

Consequently, when the Board effected its organization for practical work it created three important committees; one on general missionary expansion, another on special missionary projects, and a third on church building. It is well to keep these three types of work separate and distinct. Following the mandate set forth in the Constitution, the Board elected separate Treasurers, so as to segregate the funds for the general work and for special projects from the funds available for use in the church building department. Let us look at these three phases of this enterprise.

1. General Missionary Expansion

One of the tasks assigned to the Board of National Missions is the extension of the boundaries of the denomination by the founding and fostering of new congregations. Through this effort, in past years, many of our congregations were established. Little cells, or small units, were formed in various sections of the country. These were nurtured and fostered during the period of their dependency until they reached the stage of self-support. Some of our largest congregations today once belonged to this class. In these cases early self-support was one of the goals before them. These missions in their general character and program differ little from the general run of congregations in the denomination. The principal difference is that they receive a subsidy from the Board which enables them to function more effectively, which, in fact, makes their very existence possible. These so-called "wards of the Church" are widely scattered

throughout the country. Some of them are located in our cities, in the suburbs of metropolitan areas, in smaller towns and rural communities. With few exceptions they may be found in everyone of the thirty-four Synods of the Church. Sometimes they supply the only spiritual ministry in a given community. If it were not for them some of these communities would be totally deprived of religious privileges. Thus they make their contribution to the total religious life of our nation.

2. Special Missionary Projects.

This constitutes a phase of the enterprise which has far-reaching significance. These projects assume largely the form of service stations, where a ministry is extended to a distinct type of population or community. Among these projects we list the work of the Ozarks, at Biloxi, near New Orleans, on Madaline Island, the Caroline Mission in St. Louis, the Indian Mission at Black River Falls and the Indian School at Neillsville, Wis., the work among the Japanese on the Pacific Coast, the Harbor Mission in New York, and the Seamen's Mission in Baltimore, Md. The extensive work among the Hungarians and the mission for the Czechs in Iowa may be classified partly as special projects or as general missionary expansion.

Special projects usually require a staff of workers who carry forward a work of education, of community service with religious intents and purposes. This phase of work is such that self-support may be definitely postponed. It is simply service rendered, and in this respect approaches most nearly to the unselfish ideal which underlies all missionary endeavor.

To this type of work must now be added the challenge which comes to the Church in our defense industrial centers and in camp communities. The Church at large has scarcely any adequate conception of the immensity of this area, and of the complex character of the service that must be rendered in meeting the spiritual needs in all these fields. Oftentimes these special projects involve a vast investment of

money, but no one with any degree of insight into this work can question the worthwhileness of the same.

3. *Church Building*

This has always been regarded as a most vital and helpful phase of the home mission enterprise. A mission needs to be properly housed in order to carry out an effective program. But by itself it cannot acquire an adequate equipment. It does not have sufficient credit to make substantial loans at financial institutions. Consequently, the Board extends help in the form of loans which make church buildings and parsonages possible for these mission churches. Across the years many of our churches in both groups of the merged Church were erected through such aid. Naturally this involves the need of a large sum of money which the Board can use for this purpose. More than two million dollars by the various agencies of the two former communions are invested in mission properties. The new Board of National Missions will ultimately come into the administration of these funds, but in this period of transition it has as yet ac-

quired only a small sum which it can apply to building projects. This offers a challenge to liberally disposed congregations and individuals to contribute to this great need. At practically every meeting the Board is overtured for help in the erection of buildings for one or more of its missions. Until it has accumulated a substantial fund for this purpose the Board can accomplish very little in this direction.

Bearing in mind this three-fold enterprise for which the Board of National Missions is held responsible, every member of the Church should gladly undergird this work with prayer, gifts and service so that it may be successfully carried forward. At no time has the need for such support been more urgent than at the present hour. The progress of the Church, the advancement of the Kingdom and the future welfare of our country, depend largely upon the efforts put forth in the missionary field right here in America. The whole structure of our civilization rests upon spiritual foundations and these can be built only by men and women who have the mind of Christ and who seek to do His will and work.

Fishing for Men

THE story of the miraculous draught of fishes as recorded by St. Luke is full of missionary suggestions. There is the sea, the boats, the nets, the fish, the fishermen themselves. There are these disappointed men, relying upon their own technique, their own skill, their own efforts, admitting their failure—"We have toiled all night and taken nothing". There on the shore they sat in that early morning hour, a group of forlorn, fatigued men. Their very livelihood, their business, depended on the fish they would catch. Perhaps their failure lay in the apparatus they used. Their nets were cumbered by foreign material. It is time to give them an overhauling. So they sat down and washed their nets. Perhaps the nets had sprung a leak here or there, and so they sat there mending their nets.

It is always easy to put the blame on conditions or circumstances. We always seek a scapegoat, an excuse for failure in any enterprise. We generally begin by tinkering with the machinery. We blame the nets, and we take time out, putting them in order. Methods have value, but their value is only relative. It is amazing how much time and effort are bestowed on organization. To win men for Christ, to take men alive for the Kingdom, we decide that the time must be opportune and the outward mechanism in perfect order. At the proper time and manner, after our own technique, we let down the net and toil all night, and take little or nothing! The results do not seem commensurate with the efforts we put forth.

The Christian people in America can scarcely claim to be successful "fishers of

men" when the annual "catch" in our churches is so small, and when more than half the people in this country have not yet been won for Christ.

The Master of Men enters upon the scene and teaches these experienced fishermen a new strategy. He speaks to Peter about deep sea fishing. "Launch out into the deep," Jesus suggests a new technique. Peter, the fisherman, was to go out where the fish were, and there, according to Christ's word, he was to let down the net. It may have been the old net, unwashed, unattended. We have scarcely done any deep sea fishing for men. We have been content to stay in the shallows and waited for men to come around to us. If, however, we wish to take men for Christ, we must go out where they are. There are large groups, "shoals of fishes", that are never reached by the ordinary and conventional ministries of the Church. There are our labor groups, our immigrant populations, our poor and outcast—these must be reached by other methods.

There was a time when Jesus restricted His ministry to the Synagogue and to the Sabbath Day. But this was only a partial success, and then Jesus went out on the road. He became an itinerant evangelist. He preached on the mountainside, by the seaside, by the wayside. He improvised a pulpit of the prow of the boat. It was a daily evangelistic mission, and no longer confined to the Sabbath or sacred seasons. This reminds us of the pioneer preachers in our country who preached in barns and groves and open spaces, and who won thousands, if not millions, for Christ. This the Church of today should do. It must go where men are.

Perhaps the Church has been too smug, too self-complacent, too aesthetic, to go out into the highways and hedges, the streets and alleys, and "make" people come in. The Church, even contrary to its own judgment, after the example of Peter, must do more deep sea fishing. It needs to let down the gospel net in our colleges and centers of learning, in our legislative halls, in our defense industrial communities—in short, where men are massed together, and where great issues in life are determined.

The fishermen on the lake shore that morning were drafted into a new relationship. They dissolved the old fishing corporation, and entered into a new partnership with Christ. This change came at a very interesting moment in their lives. It was now not with a feeling of defeat that they made the transition from the old to the new relationship. They had never been so successful as at that very moment. The catch of fish was so great that the nets could not hold them and the ships were sinking. The town was full of talk. Everybody was telling fish stories. Then it was that they left all and followed Jesus. Nets, boats, fish, servants—all were abandoned, in the new venture to which they now gave themselves. They were now to take men alive. There was something vastly more interesting, more intriguing in taking men than in catching fish. And now see these men throwing out the gospel net—according to Christ's word, and drawing it in, full of living souls. On the day of Pentecost Peter let down the net and enclosed 3000 souls for Christ.

Now the disappointed, distraught, diffident fishermen became the dauntless Apostles of Christ. Men marvelled at their boldness, their courage, their zeal for Christ.

Even today "Jesus calls us o'er the tumult" to follow Him. If we as individuals, and as a Church, rise up and follow Him, He will make us truly fishers of men.

In this old gospel story we have the great evangelistic, the missionary call of Christ. Shall we heed it?

* * *

(Continued from Page 227)

One hesitates to predict. All we care to say is that experience has proved that we may anticipate another great movement of people. This will take place within countries and between countries. Moreover, these upheavals are always accompanied by depression and its trail of unrest and stark poverty. All of this would suggest the importance and necessity of the Church's girding itself now in order that it might be ready to meet the new and even greater demands that will be made upon it.

Items of Interest from the Central Office of the Board

J. J. BRAUN

"America Now for Christ"

When this war is over there will be much to do which cannot be done just now. In some instances, fields which ought to be developed now must wait for the necessary man power. But this dare not deter us from doing many things which we can and ought to do during this emergency. Many people are "on the move". We must also be "on the move" to greet them and to help them, especially spiritually. It needs be our earnest endeavor to meet every possible opportunity to the best of our ability and strength. So, we are determined that as much of our country shall be won for Christ TODAY as we possibly can win. Let us work and pray in the spirit of "America NOW for Christ".

New Board Members

At the General Synod last month the Rev. H. H. Lohans and Messrs. Oscar C. Grueninger and R. Paul Smith were re-elected as members of the Board. One of the most capable and valued members was replaced by Dr. Paul R. Pontius. This was Dr. Josias Friedli, of Plymouth, Wisconsin. For many years Dr. Friedli was a member of the Board of the "R" group and also served faithfully on the present Board since its inception. The Church is deeply indebted to this sainted and consecrated man for his long term of unselfish service in behalf of the missionary program of our land. Other vacancies on the Board, being created by the expiration of the terms of Revs. Detlev Baltzer and Wm. J. Rupp, will be filled by the Board at its next meeting.

Western Field Secretary

Our Western Field Secretary, Dr. H. R. Gebhardt, assumed his new duties on July 15th. Since then he has been very much occupied getting acquainted with his duties in the office and out "on the road". In August he taught missions at the Sunflower L. T. S. He will meet with Synod Com-

mittees on National Missions in his territory and also help make missions "go" more than ever.

National Missions Month

October is to be a very busy month for all of us. Be sure to make use of every opportunity to promote National Missions in church worship, Sunday school sessions, and all organizational meetings. Still pictures and films, including a new 16 mm film on Biloxi, picture sheets, order of worship, "partly printed bulletins", and "National Mission Briefs" (some new) may be secured from headquarters. Here is your chance to promote the kingdom's work at home. Make the most of it.

Missions Being Taught

Along the "Summer Trails of 1942" missions is one of the main subjects for teaching, prayer and discussion. Two special courses on missions, namely, "Education for Missions and World Friendship", based on a new book, "Missionary Education in Your Church", by our own Drs. Harner and Baker, new M. E. M. text (60 cents) and "The World Adventure of Our Church", were included in the curriculum of most of our summer schools. Many of the other courses could not be taught successfully without reference to National Missions. How about continuing this good work in your churches?

One Big Problem

Early in September, at a meeting of Synod Presidents to be held at Columbus, Ohio, there is to be determined the exact status and work of the Synodical Committees on National Missions. This should bring about a greater degree of uniformity in the conception of the program of these committees.

Our Japanese Churches

We are sorry to announce that our three Japanese churches in California have been closed. Rev. T. Kaneko is serving as Mayor of Pomona Camp in Pomona, California;

Rev. K. Suzuki is active in the camp at Manzanar, California, and Rev. W. Carl Nugent is serving the Japanese Christians in the camps near San Francisco. We kindly request that you make this work "extra special" in your prayer program.

Japanese Student Relocation

The Board is cooperating with the Federal Student Relocation Council assisting worthy Japanese students from the West Coast to find school homes at some of our Mid-Western and Eastern Colleges and seminaries. By getting our churches to support the War Emergency Relief Program you are helping this work along.

A Word of Welcome

We welcome Rev. Carl W. Klein, the new Field Man in the Department of United Promotion, and Rev. Henry Koch, the New Director of the "Bureau for Men in Service" and bespeak for them your hearty cooperation.

Defense Impact Areas

There are at least eight million people "on the move" who need us. If you are near any of these Defense Impact areas, let the Board guide you in making thorough-going surveys. All the way from Maryland to Kansas we are engaged in providing spiritual ministry for people in defense industries. But there is still much to do and we need your assistance.

Bibles and Hymnals

Churches continue to offer both Evangelical and Reformed Hymnals to mission churches. There are a number of large German pulpit Bibles on hand. We also have a request for an English Pulpit Bible. Please write either to the Philadelphia or St. Louis office.

Student Supply

The following students were employed during the summer vacation: Harold Auler, Three Oaks, Texas; Walter Fischer, North St. Louis, Mo.; Albert Hahn, Loyal, Oklahoma; Paul Jans, Survey Work in St. Louis, Missouri, and vicinity; Alton Loar, Swanton, Ohio; Thomas Musser, Rosenberg-Beasley; John W. Schauer, Baltimore Defense Industry, and L. N. Strunk, St. Luke's, Brooklyn.

Seminary Graduates in National Missions

Walter Bloesch, not assigned; Hiram E. Davis, First, Winston-Salem, N. C.; Thos. A. Garner, Juniata-Altoona, Pa.; Jacob Grether, Bethany, Delmont, N. D.; Hans Notrott, Biloxi, Miss.; D. W. Snyder, Ashboro, N. D.; Roy Winkelmann, Milford, Neb.

Other New Men

Revs. O. G. A. Eyrich, St. Johns, Lincoln, Neb.; J. Grabow, Judson, N. D.; D. Hagelskamp, Emmanuel, Akron, O.; F. H. Kalkbrenner, Little Falls, Minn.; A. A. Krisik, Hungarian, San Bernardine, Calif.; Martin Peper, Mitchell, Nebraska; B. E. Schalow, St. Paul's, Denver, Colo.; E. A. Spindler, Messiah, Detroit, Michigan.

Additional Changes

Revs. Sigismund Balla from Logan, W. Va., to Indiana Harbor, Ind.; Aul. L. Brueggeman from Ozarks to Pilot Grove, Missouri; Miss Gertrude Gorombey from Bridgeport, Conn., to Toledo, Ohio; Wm. J. Luthe from Rosenberg-Beasley to Spring Branch-White Oak, Texas; W. Everett Lynch from Biloxi to Labadie-Oakfield-Cattawissa, Missouri; Ernst Press from Lockhart, Texas, to Laramie, Wyoming; F. W. Ringe from Kansas City to Tamms, Illinois and *B. H. R.*

Recent Vacancies

Muscatine, Iowa; Abilene, Kansas; Herndon, Kansas; St. Paul's, Kansas City, Mo.; Harvard, Neb.; Rosenberg-Beasley, Tex.; Hoisington, Kansas; Grand Junction, Colo.; Wheatland, Wyoming; Riverton, Wyoming; Kohler, Wis.; Logan, W. Va.; Hungarian, Dayton, Ohio.

Resignations

Revs. John Azary, Hungarian, retired; Edward A. Puff, Herndon, Kansas to Memorial, Dayton, Ohio; B. H. Romanowski, Harvard, Nebraska to Hartley, Iowa; Ferdinand C. Schmidt, Muscatine, Iowa, to Lena, Illinois; Victor E. Walenta, Kohler, Wisconsin, to Fourth Church, Cleveland, Ohio; Theo. Wobus, Grand Junction, Colo., to St. Charles, Missouri. Many thanks, dear co-workers for every honest effort in the past.

Introducing the Western Field Secretary

WHEN the Board of National Missions in the Fall of 1940 set up its organization for effective work it arranged that its staff should consist of a General Secretary, an Eastern Field Secretary, a Western Field Secretary, and such other secretaries as present or future conditions might require. Dr. J. J. Braun was elected General Secretary with offices in St. Louis; Dr. William F. DeLong as Eastern Field Secretary with an office in Philadelphia. Dr. Theodore P. Bolliger was retained as Secretary of the Department of the Northwest, and Dr. Alex. Toth as Secretary of our Hungarian Churches. The election of a Western Field Secretary was postponed until a later time, meanwhile the General Secretary was asked to care for the missions in the western area.

At its meeting on May 19-20, 1942, the Board took steps to fill this office by the election of Rev. H. R. Gebhardt, Th.D., pastor of the Pioneer Church, Denver, Colorado. His picture is found in the July-August issue of THE OUTLOOK OF MISSIONS.

Dr. Gebhardt is a graduate of Elmhurst College and Eden Theological Seminary. He studied at Reed College in Portland and received his master's degree at the University of Southern California and his doctor of theology at Iliff School of Theology, Denver. He has held three pastorates, one

at Gresham, Oregon, from 1917-25; St. John's, Los Angeles, Calif., 1925-36, and Pioneer Church, Denver, from 1936 to the present time. The Denver church has accepted his resignation with regret, for they have learned to hold their hard-working pastor in highest esteem.

The new secretary comes well prepared by the work he has done as a missionary pastor and as a church leader in each place where he has worked. He taught leadership training classes in the summer schools, headed youth groups, and other important committees for district and synod. In the Colorado district he was vice-president for four years; in the Colorado Synod he was chairman of the Synod Committee on National Missions; president of the Southern Region of the Rocky Mountain Synod. On the Coast and especially in Denver Dr. Gebhardt has been very active in interdenominational work. In Denver he was elected on the Executive Committee of the State Council of Churches and served as chairman of its Youth Committee and its Commission on Migrants. In the City Federation, he headed the Program Committee. At the time of his appointment as Western Field Secretary he was vice-president-elect of the City Federation.

Dr. Gebhardt took office August 1st, establishing his residence in Webster Groves.

Report of the Committee on National Missions to the General Synod at Cincinnati

THE Christianization of America remains the imperative challenge to the Church of Christ. As a part of that Church we are not unmindful of the responsibility devolving on us to render an aggressive contribution to that end. As we review the report of the Board of National Missions we are impressed by the magnitude of the task confronting our Church in the homeland and at the same time rejoice over the

progress the Board has achieved in promoting the Christian mission in our country. We thank God for the personnel and excellent work of the Board of National Missions, for the many missionaries and their untiring services in the field and assure them of our increasing intercessory prayers and continued support.

1. We recommend that there be two women on the Board of National Mis-

sions and that in case the General Synod elects only one, the Board elect an additional woman when it completes its personnel.

2. We recognize the urgent need for Church Building fund units of \$500 or more and suggest that the local Synodical Committees on National Missions make the procuring of such memorial and honor gifts a continuous part of their work. It is suggested that congregations and societies as well as individuals be appealed to for bequests and gifts.

3. We rejoice in the fact that our Church has been ministering to the Japanese in America in a helpful and appreciated manner and hope for the continuance and growth of this work. We also urge our churches to do all in their power to break down any prejudice or intolerance against these people that may exist within educational institutions and communities.

4. The importance of employing women parish workers in local congregations is brought to the attention of the churches. In view of the present scarcity of such workers ministers are urged to encourage the enlistment of young women in this career.

5. We recognize the opportunities presented to the Church by the new populations moving into defense industries communities and encourage the Board of National Missions to continue its policy of bringing a spiritual ministry to these people and of cooperating in interdenominational projects in these communities whenever possible. Pastors are urged to cooperate with the Christian Committee for Camp Communities by forwarding names and addresses to members who move into these communities.

6. We commend the Committee on Town and Country Churches for its excellent study of the problems confronting the town and country church and the program offered in meeting these needs.

We furthermore, approve the recommendations offered by this Committee in its report (see Blue Book, page 52).

7. We note with satisfaction the progress that has been made by the Board of National Missions, the Board of Home Missions of the Reformed Church, the Church Extension Fund of the Evangelical Synod and the Department of the Northwest in merging and unifying their work. We suggest, however, that a continued and concerted effort be made by these Boards to further and complete the unification as soon as possible.

We recommend that the sum of \$60,000 per year for the next biennium, be appropriated for the Church Building Department of the Board of Home Missions through the Board of National Missions.

8. We recommend that the Board of National Missions make definite effort to cause the congregations of our denomination in Canada, to be dismissed to the United Church of Canada.

9. We recommend that the Board of National Missions define the work of the Committee on National Missions of the Synods and in consultation with the Synod presidents determine the status of the Synodical Committee. We recommend that the matter of giving legal status to the Committees on National Missions of the Synods be referred to the Committee on Constitution and By-Laws.

10. The General Synod rejoices over the election of Dr. Herman R. Gebhardt as Western Field Secretary of the Board of National Missions and bespeak for him the support of the entire Church.

Respectfully submitted,

Revs. F. C. Schweinfurth, Chairman
Arthur C. Thompson, D.D.
Theodore R. Schmale, D.D.
A. M. Billman, D.D.
M. Schoenhaar, Th.D.
Reuben J. Schroer
Messrs. Ralph Jordan
J. J. Barthelmeh
Peter H. Gerdes
Dr. Harvey A. Henry
Henry Kronsbein

Y. W. C. A. Service in Wartime

FOUR wars in a lifetime of eighty-six years is the record so far of the Y. W. C. A. This international fellowship of women, sworn to the task of applying to daily life the ideals of the Christian religion, was born of one conflict and learned early that those ideals must be expressed in terms of each day's need.

In 1855 when the Y. W. C. A. was founded in England its first job was to find homes for nurses returning from the Crimean War which, incidentally, saw also the founding of the Red Cross. When the American Association was founded near the close of the Civil War its first task was to tackle the problems of women whom the industrial development had made "dependent on their own exertions for support". World War I inspired the Y. W. C. A. to form a War Work Council of its own which served at home and overseas. This Council later cooperated with seven national agencies in the United War Work Campaign. World War II finds it again meeting the issues of the day.

The Y. W. C. A. war service of 1942 differs from that of 1917. Again it cooperates with other national agencies, being a participant in the joint effort of the

U. S. O., but the U. S. O. does not attempt to meet the total need of the women and girls whom it is the responsibility of the Y. W. C. A. to serve. As Chester I. Barnard, U. S. O. president, has stated: "War conditions unquestionably create a need for Y. W. C. A. service in many communities where it is not appropriate for the U. S. O. to operate".

The Y. W. C. A., therefore, has drawn up its own War Emergency Program, the four main points of which are: (a) to mobilize American women and girls to meet war conditions; (b) to help evacuees and refugees in the U. S. A.; (c) to continue aid to war victims in occupied countries; (d) to reinforce the work which the Y. W. C. A. is now doing in Great Britain, China, the Middle East and other war areas.

Mrs. Henry A. Ingraham, president of the National Board of the Y. W. C. A., in outlining the War Program pointed to the fact that the organization calls on a trained leadership, in the U. S. A. alone, of 114,475 volunteer and 2600 professional women in 1003 Y. W. C. A.'s and 329 residences. Its total American constituency is 2,837,619 women and girls.

Ground-breaking at Arlington, Va.

GROUND-BREAKING for the new Bethel Church at Arlington, Va., Dr. Lee A. Peeler, Pastor, will be held on Sunday, September 13th. Dr. William F. DeLong, Field Secretary of the Board of National Missions, will deliver the principal address at the exercises to be held at 3:30

P. M. on the church lot, located at Lee Boulevard and George Mason Avenue. Other ministers will take part in the exercises which will be in charge of the Committee on National Missions of Potomac Synod, Rev. Manfred Manrodt, of Baltimore, Md., chairman.

Becomes Army Chaplain

Rev. Frank E. Reynolds resigned as pastor of the Dewey Avenue Evangelical and Reformed Church, Rochester, N. Y. He has joined the chaplaincy of the United

States Army. Mr. Reynolds was the pastor at the Dewey Avenue Mission for two years, during which time he did a most excellent work.

International Missions

A. V. CASSELMAN

F. A. GOETSCH

Editors

International Missions at General Synod

ONE of the finest reports presented to the recent meeting of the General Synod at Cincinnati, Ohio, was that of the Committee on International Missions. The following excerpts from that splendid report will be of special interest to the Church at this time:

To the General Synod:

In attempting an appraisal of the work of our Board of International Missions, two considerations of primary importance must be borne in mind:

1. No other activity of the Christian Church is being affected so deeply and vitally by the present world situation and rendered so tragically difficult thereby as that of International Missions. A perusal of the report of the Board of International Missions will make evident that these difficulties are true in the case of our own Church.

2. Because of this, what in recent years was dimly foreseen, now has become totally and strikingly clear; namely, that missionary policies and methods previously adhered to must be re-examined and revised if they are to serve the ends of the Kingdom of God.

In support of this we quote a report of the Foreign Missions Conference of North America. Said this report in referring to missions in Japan: "Undoubtedly Book One of Missions in Japan is ended. It was drawing to a close before the war, but the war hastened the process and added a note of finality."

These considerations have bearing upon the total thought and life of the Christian

Church. They make it imperative to face again the basic questions: Do we or do we not believe that God in Jesus Christ initiated a process in history that can be fulfilled only in a world community? Do we or do we not believe that only in such a world community, through the transforming power of Christ, can a harmonious and peaceful world order be achieved and sustained? If we really believe this, then we must increase our devotion to Christ and permit it to express itself in wise and intelligent service to Christ in making such a world community increasingly real.

It is encouraging to note that our own Board of International Missions is already giving expression to these convictions and girding itself for the tasks entailed.

Needs

1. Contributions for India Famine Relief. These can be given through the Commission on War Emergency Relief, but should be designated as such.

2. The sum of \$10,000 to provide for new buildings for one of our hospitals in India, the Board announcing that a congregation in the home land has undertaken to provide for its maintenance.

3. Recruits for the China Mission to be sent as soon as the present crisis permits. Two families and two women for evangelistic work, a doctor, a nurse, a woman teacher and an agricultural missionary are asked for by the mission.

4. Contributions for China Relief to be administered through our Board of International Missions. These contributions should be so designated when sent to Treasurer Keck.

5. An increased budget for the Board of International Missions.

This need has been created by the present critical emergency confronting the Board.

From statements submitted by the Board, we learn that this condition has been brought about by the following factors:

1. A decrease of special gifts from a previous average of \$150,000 a year to \$76,897 in 1941.
2. The failure of the Board to receive International Mission Day offerings over and above the apportionment as in previous years.
3. The decrease in contributions from the Woman's Missionary Society of the Reformed Church.

To make the situation more critical, the Board feels itself obliged to repay to the missionaries returning from Japan the sum of \$25,374 owing to the Japan Mission for 1941, and whatever additional sums were spent by the missionaries to maintain themselves and their work during the time when no funds were received from the Board. To this must be added the extra sums the Board was obliged to provide for the expenses incurred in returning the missionaries from Japan.

In addition, due to increased cost of living, greatly increased grants are needed by the China Mission estimated at \$108,000 for 1942, and \$125,000 for 1943 and 1944, as compared with \$72,445, the amount in the budget under which the Board operated in 1941.

Furthermore, even though no funds can now be sent to Japan, the Board finds it imperatively necessary that provision be made now to make it possible to meet the opportunities which the Board feels confident will be at hand in Japan after the end of hostilities, as well as to salvage as much of our work as possible.

It deems it essential to set aside for 1942, 1943, 1944—each year the sum of \$60,000 for this purpose.

To meet the emergency, the Board requests that its Budget be revised and placed at the sum of \$401,567 for 1942, and at \$426,817 for 1943, and 1944, and that a

sum of \$300,000 be guaranteed to it per year during the next biennium from the total Budget of the Church.

Recommendations

1. That the General Synod give thanks to God for His goodness and grace which has ever sustained and now sustains His people in every hour of trial and trouble.

2. That we express to the executive secretaries and to the members of the Board our sincere appreciation for their courage and faith in meeting the difficulties of the critical situation in such forthright and intelligent fashion.

3. That General Synod engage in a season of prayer on behalf of all its missionaries who are at labor or in detention in every mission field of the Church or are now returning to the Church at home.

4. That General Synod request every Committee on International Missions in every Synod of the Church to do all in their power to bring the pressing needs of the present emergency to the prayerful consideration of the people of our congregations and to challenge them to increased devotion and sacrificial giving to maintain and make ever more real Christ's world-community of Christians.

5. That General Synod challenge the membership of our Church to supply in fullest measure all the needs of the Board of International Missions listed in a previous section of this report.

6. That, in particular, General Synod instruct its Finance Committee to revise the amount set aside in the Annual Budget of the Church for the Board of International Missions and fix it at the guaranteed sum of \$300,000 per year.

7. That the General Synod permit and encourage the Board to secure whatever additional financial support it may need to meet the present emergency and that it request all our congregations and members to give hearty and loving response to this effort.

8. That we commend to all congregations, groups and organizations of the Church the adoption of the plan for edu-

cation-directed, designated giving known as "World Neighbors".

9. That General Synod confirm its authority to the Board of International Missions to begin missionary work in Africa as soon as possible, leaving the final choice of the field to the judgment of the Board.

International Missions Budget

The General Synod adopted the above recommendations and fixed the following

budget of the Board of International Missions for 1943 and 1944:

Administration and Promotion	\$42,205.00
Interdenominational Work . . .	20,112.00
India	138,000.00
Japan	60,000.00
China	125,000.00
Honduras	36,000.00
Iraq	5,500.00
	<hr/>
	\$426,817.00

A Testimonial From China

Huping Agricultural Middle School
Yuanling, Hunan, China
March 21, 1942.

Rev. and Mrs. Edwin A. Beck,
c/o Dr. A. V. Casselman,
1505 Race Street,
Philadelphia, Pa.
U. S. A.

Dear Rev. and Mrs. Beck:

For two score years you have devoted yourselves to education and religion in this institution. We, the undersigned, express our hearty thanks to you for such a long career. We thank you not only for the past glory that you have brought forth, but we also thank you for the present development which you have helped to design; moreover, our future success will largely be based on your instructions either personally in our midst or spiritually. We all know that your success was not solely in education but in evangelism as well. We have never forgotten the sermon that you, Mr. Beck, gave us at Lo Gia Dzeui shortly after we left the Huping campus. With your exhortations in mind we still continue to hold our Consistory meetings, now under the supervision of Rev. Mr. LeFevre and Rev. Mr. Plitt. We firmly believe that you will be so kind as to come back to Huping right after the war, if your health permits. Meanwhile we have passed a motion as follows:

Moved that: (a) In appreciation of the success of Rev. and Mrs. E. A. Beck, we send them a letter of loving greetings

(b) A brief sketch of their life work at Huping shall be recorded in the minute book of the Huping Consistory.

These expressions of sentiment are inadequate, we know, but you can see that we do appreciate you. The attached copy in Chinese is the short sketch of your life work at Huping. We present you with a copy with the hope that you will constantly remember all of us and the School before God.

We are,

Very sincerely yours,

C. H. LIU,
Chairman of the Huping
Consistory.

CHEN SHU-SHENG,
Secretary of the Huping
Consistory.

C. Y. FAN,
Elder of the Huping Consistory.

WU CHIN-LING,
Deacon of the Huping
Consistory.

SHU LING,
Y. M. C. A. Director, Huping
Consistory.

MEI SHEO CHWEN,
Treasurer, Huping
Consistory.

The Backward Look

J. FRANK BUCHER

I HAVE a friend in Yuangling who is undoubtedly the leading citizen in that city. He is a fine Confucian scholar and as a young man he won official position by his scholarship. As an official he advanced in rank until he became a Daoren, having charge of one-fourth of the great Province of Szechuan. And as an official he is universally respected, because in accordance with the Confucian Doctrine of the Mean, he ruled honestly and accumulated only a moderate fortune. During the chaotic period of the war lords, he retired from office, and since that time he is living in his native city. His influence in our city is very great indeed. When the city was besieged for a week, in October, 1934, by the communists, he quietly and serenely walked up and down the main street smoking his pipe, and the fears of the people were allayed.

But my friend is a true Confucianist. He looks to the past for the "Golden Age", the age of perfection. The Confucian gentleman is the perfect man. The customs of the past must be very carefully observed. There may be no change.

When his father died, first sending the customary beautiful white scrolls on which was written, in beautiful large Chinese characters, the praises of the deceased, I made the customary call at the home to express my sympathy. As is usual in wealthy families, a week or more was spent in mourning, in feasting, and in liturgical observances. As a true Confucianist he could have no faith in Buddhist or Daoist rites, but custom decreed that they be held and priests of each faith were called in and their rites were chanted. In fact, his attitude and his observance of the old customs were perfect, just as would be expected of a perfect Confucian gentleman.

But the "Late Leader", Dr. Sun Yat-sen, never called upon my friend to aid in bringing about the "Revolution". Generalissimo Chiang never seeks his aid in bringing the "Revolution" to a successful conclusion. In spite of the high respect in which he is

held locally, he is simply side-tracked politically. My friend cannot understand this. He knows that he has great ability and he would like to use it. He sees the young men of the "Party" make mistake after mistake and he cannot respect them. He is not disloyal, but he cannot understand why he, with his great ability, cannot be used. On one occasion, some years ago, he met Rev. George R. Snyder and me and asked us if America used her old men in political positions. In particular he asked the age of our President, and when we told him that our President was about 64 years of age, he turned to the friend who was with him and remarked, "See, America can use old men".

Of course, Mr. Snyder and I could not tell my friend that the Nanking Government, which is striving to realize the "Three People's Principles", could not use him because he was living in the Confucian past and saw no sense in the "Three Principles". He had no vision of the future. He lived in the past. His hope was to see China return to the days of Confucius, the great sage. Therefore, we discreetly kept our silence. For there was nothing that we could say.

Today the world is at war. Every effort is being made to overcome our enemies. We are promised victory and a just peace. But what is a just peace? Does anyone have a complete conception of a just peace? Well, we Christians believe that a just peace is one that is written and agreed upon by all parties concerned, in the Spirit of our Lord and Saviour, Jesus Christ. But even so, we are not united upon what even such a peace should be.

The question needs careful study and discussion. Our Congress has already shown that its members can see no need of such study to determine just what peace should be made and what steps taken for establishing our post-war civilization. Their attitude is exceedingly discouraging to those who wish to see democracy prevail.

(Continued on Page 242)

A typical landscape in Alberta
Province, Canada. Page 250.



←
"I looked about and saw the farms
and homes of our people, the wide
fields and the sky above — and I
loved my work in this country."

An out-of-door view at the home
of Rev. and Mrs. C. Reppert,
Stony Plain, Part Saskatchewan,
Canada. →



Three workers
in San Francisco
Japanese Church.

The Field

is

The World

At Neillsville Indian School

Goad caws give milk,—
Useful boys make
useful men—





Group of beginners in the D.V.B.S., St. Paul's Church, Garwood, N. J., Rev. Walter C. Pugh, pastor.



Tailoring School at Bisra



A happy day ahead for the children of the Mission, St. Louis, Mo.



Simulated art glass window, Chapel of Caroline Mission, St. Louis.



Patients arriving at Mission Ho





pu India. See article, page 241.

Refugee children from Yoyang district, China. Pastor and teacher at right. Teacher at left. See article, page 244.



Caroline Mis-

The grounds of Shannondale Community Center, in the Ozark Mountains, looked like this before clean-up work began.

Our Ozark Mission emphasizes "Education for all of Life." These registered specimens are symbolic of standards.



tal Wusih, China.



Ground plan for first 25 blocks of barracks, Manzanar, California. Each block has a recreation hall, laundry, mess hall and other service units. For companion picture see July-August issue. Rev. K. Suzuki, pastor of West Los Angeles mission, is living at this camp. Page 232.





Church School, Morningside Community Church, Inglewood, Calif., Rev. Arthur W. Felkley, pastor.

31st Anniversary Service, First Church, San Francisco, November 2, 1941 — one short month prior to "Pearl Harbor," the event which completely changed the aspect of life for members of this congregation. Page 232.



How a Tailor Became a Preacher

A true story retold by MISSIONARY H. A. FEIERABEND

THE missionaries were leaving the station for a few weeks and the Christians living here began to cry and lament: "It will be so lonely without you". So to comfort them I said: "The Lord Jesus always stays with you. If you only would believe and experience that He is with you always, you would not be lonely". One of the young men said: "Yes, I have experienced it, and I know it is true". And then he told his story:

"I am a third generation Christian. My grandparents were converts of Hinduism. My parents also were Christians all their lives. They attended church regularly and were church members, but in their hearts they still believed and feared the gods and evil spirits and witchcraft and all such things. I also attended the mission schools at Bistrampur as well as at Charpali. But the subject I cared least for was religious instruction. Once when the School Inspector said, 'You are very weak in your Bible lessons', I answered: 'What's the use of studying the Bible? It does not matter, as long as I do well in arithmetic and geography and other lessons'. Then it was time for my confirmation instructions. I told the Pastor that I did not want to be confirmed, that I did not believe in Jesus and did not care to learn the catechism. Yet I was confirmed according to our custom. But all the instructions in school and by the pastor were useless; nothing remained in my head or heart. Then I became very ill. The doctor was called and treated me, but said that he had no hopes for my recovery. Then my parents called the native doctors and tried all kinds of incantations, sorcery and idol worship, but all in vain. Then, in his despair, my father prayed to Jesus and said: 'If my son dies, I will not remain a Christian any more, but will become a Hindu again. But if my son will live, I will burn all the Hindu books I have and will serve Thee, and my son shall become a preacher of Thy Word'. Then the room was filled with a great light and my father saw the Lord Jesus Who spoke to him: 'Be not afraid, everything will be all

right'. And suddenly the sick boy sat up in bed and said: 'Dad, I'm hungry'. So some food was quickly cooked in the middle of the night, and I ate and began to mend from that hour. The faith of the parents became firm in the Lord Jesus, and they are true believers now.

Although father told me that the Lord had healed me and that I should become a preacher, yet I did not believe that there is a Lord Jesus. I became a tailor and all I cared for was to earn a living. The missionary admonished me to tell my neighbors and non-Christian friends sometimes about the Lord Jesus, but I said: 'I don't know what to tell them'. Then I began to study a book on witchcraft and that study made me really crazy so that everyone, especially my young wife, was afraid of me. And I also was afraid of everything. One time I attended some meetings at Charpali where a certain Oriya preacher had come as a special speaker. I told him my fears and of my visions of evil spirits and devils and ghosts, and asked the preacher for a Christian charm. He wrote the Bible verse found in Heb. 4: 12 in the Oriya language on a piece of paper and asked me to read it and learn it by heart. He assured me that this charm, repeated three times, would drive any devil spirit away. I did not know it was a verse from the Bible but thought it was a charm and did as the preacher had told me.

Once I was walking through the jungle with a number of friends. We came near a large tree and suddenly the branches of the tree began to sway as if shaken by a mighty wind, and large lumps of clay began falling from the tree. We knew the tree was bewitched! Then I thought of my charm and decided to try it to see whether it really had any power or not. It worked like magic; all became calm, and we passed the tree unharmed. Some time later I saw a young boy who was possessed by an evil spirit. I took him into my arms and repeated the charm three times. The boy yelled once more and then became quiet and really was cured. Then I knew I had

a powerful charm, and all fear of evil spirits and ghosts left me. Once I was walking with a friend to a river. We came to a burial place near the river, and my friend sat down and said that he was afraid to cross the river here where the ghosts were walking. But I urged him to go on and not be afraid. My friend said: 'I know you possess a charm, that's why you are not afraid'. He asked me to tell him the charm and the name of the person who had given it to me. I would not tell the name of the person lest the charm would lose its power, but after some hesitation I told him the words of the charm. My friend, who just had graduated from the Theological Seminary, began to laugh and said: 'That is a well known verse from the Bible'. 'What is the Bible?' I asked. 'It is the word of God just as it says in your verse'. When we came home he showed me the verse in the Hindi Bible and in the English Bible, but I said 'That is not my charm'. Then we looked it up in the Oriya Bible, and I exclaimed: 'Really that is my charm, every word of it'.

"From that day on I became interested in the Bible. My friend explained many

words to me which I did not understand. Others also helped me. And as I read the Bible I began to tell my friends and companions about the wonderful things I found in the Bible. I lost interest in my tailoring business. Sometimes I would go with the missionary to the villages and there I would often ask permission to preach. The missionary was surprised that I, who formerly knew nothing to tell about the Lord, was now so eager to preach. 'I have to tell them what is in my heart, I can't help it,' I said. So I became a preacher of the Word of God, as my father had promised when the Lord healed me. And now I have dedicated all my time to the service of the Lord, for the Lord has also appeared to me in a dream and I know He is a living Lord and my Saviour who hears prayers."

The charm: "The word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart".

Parsabhader, India.

(Continued from Page 240)

The leaders of the English churches have spoken clearly. A few American church leaders are calling upon our American churches to awake. But I cannot help but fear that too many of our Americans may be like my Confucian friend, living in the past, unable to see any need of a new civ-

ilization that must be permeated with the Spirit of Jesus. Must God, in His wisdom, set aside our American Church because it is not in harmony with His plans, afraid to venture with Him in establishing His Kingdom upon earth?

"I cannot get along without THE OUTLOOK OF MISSIONS."

MRS. J. M. SCHROPE, Hegins, Pa.

"I have always enjoyed THE OUTLOOK OF MISSIONS. I have subscribed for it for years."

MRS. HOY L. FESPERMAN, High Point, N. C.

Hearts and Tongues of Children

LOUISE AULER

VACATION time is always a great opportunity for young people of the church to go out on evangelistic trips with the missionaries.

Let us take our lunch, walk about six to eight miles. Not even the little folk from four years on up get tired walking six miles in a day. We are going out to tell about Jesus! How they sing on their way!

Just look as the children with the white garlic strung around their necks, and a wooden cross hanging from the string chain. "Have you not heard the story of the witch who eats the hearts of all unbaptized children?" "Why no, she has not been around our neighborhood." The children looked hard at me for the witch is said to be a tall woman, not very dark and goes from place to place looking for these children. No wonder some of the doors are closed and the children hiding under the mudstove or behind mother's apron. "Have you ever heard about Jesus?" asked one of the teen-age girls who accompanied me from home to home. Then the little faces began to pop out of all corners and the children came to sing and listen to the story on the picture roll—"Jesus, the Good Shepherd". Oh, the horrible tales told of the witch and how many children had been killed! No one had ever seen her nor have their children been found with heart cut out or the tongue severed as was told. However, the tale is carried from one to the other. Who is the witch? It is supposed to be a rich land owner who was very cruel to his people, who was embalmed and buried on his own property. He was not received in heaven nor would he be admitted into purgatory so he returned to earth in the form of a woman. What a different message we had for the people and what a surprise when one of the hardest men of the village, "Flor de Calan", asked us to have a service in front of his home. Out of the little palm huts came the folk to listen to the message of love given by don Martin, our evangelist.

On still another occasion a week later we went to "Hell", the beautiful village in

the mahogany forest. Our gospel truck could not go all the way as the road was bad so we had to walk about one-half mile. Here and there we noticed the people rather reluctant to give us entrance, as the same story of the witch had been told. "She is coming tonight and we have already put up wooden crosses, spread ashes around the houses, etc." "We have come to tell of Jesus who died on the cross for you," said don Santos, a public school teacher who was in our group. "He is able to protect you if you will just confide in Him." How eagerly they listened to the crucifixion story!

Let us go to Villanueva for the evening service in the plaza. Just as we entered the town, the clanging bells of the church made us aware that it was St. Joseph's day and the procession was coming along the street. There was to be a big dance in the patron's house and then tamales and coffee at midnight. Had Satan put this to disturb our plans to preach the Gospel? Permission, however, was secured from the local authorities to have an open-air meeting and with the little folding organ set up, soon a big crowd gathered, mostly men and children. The mayor, the secretary, the chief of police gathered there. Sixty children were seated on some new logs and listened to the story and also learned two hymns. A little girl, just four years old, from our San Pedro Sunday school, sang a hymn before the crowd of 170 people and even the men remarked at the love the little girl had for her Saviour by the sparkle in her eyes as she sang. The comment was to the effect that Jesus is a living Saviour.

Although there are those who were looking for the witch, many heard God's word through the house-to-house visitation the next morning when the seven workers who went on the trip entered the homes there. Villanueva is ready for more extensive work and is an open door challenging us here at San Pedro. May we be found faithful to the call!

San Pedro Sula, Honduras.

"The Love Garden" At Yung sui

Letter written to the members of St. John's Church,
Nazareth Pa., Rev. Walter H. Diehl, Pastor

Yung sui, Hunan, China.
June 22, 1942.

Dear Friends in St. John's,

For five months we had no letters from America, then suddenly a few precious messages came through, and they have continued to come. So I make haste to write to you and to other friends who have been faithful in supporting the China work despite the war. The Home for Refugee Children, "The Love-Garden", has taken most of my time since April, when Miss Hoy felt well enough to take over a full schedule at Ziemer School.

I have started this letter—on paper, or mentally—several times. Once it was just after I had come down from watching the Little Girls take their naps. Just as any normal child would do, they delight in arranging the cheese-cloth mosquito net just to suit their fancy, and, of course, someone tickles another girl's bare foot. But since those who "don't know how to rest" must stay in bed longer, they soon become quiet and before they know it, are asleep. A sleeping child is beautiful.

Another time when I planned to write was just after coming down from our weekly search for bedbugs. People declare that bedbugs grow in the wood and air of this part of Hunan. When the children first came here, new bedding was prepared for them, but there must have been bugs in the building. Anyhow, once a week we must arrange for battle. The beds are double-deck affairs, with two children in each section. So one stands on the ground below and one hands down the boards that take the place of springs. While one child is pounding the boards and hunting the pests with a bit of bamboo, her partner searches the cracks in the frame of the bunk. Kerosene long ago became too expensive to use, but sometimes we put tobacco oil in the corners.

Most of the boys away in school cannot come home this summer, but the five girls in Ziemer came back just in time to take

over the first and second grades. In spite of vaccination, two of the first-second grade teacher's own children had taken a light case of small-pox and had to be isolated with their mother. What a mercy, I thought, that the children who took the disease had a mother to care for them! Besides these five junior middle school girls there are sixty-five boys and girls. Thirty-two of them go to the fifth and sixth grades in town. There they have unfortunately learned some bad habits, but they were not exactly angels when they went. Twenty-three of these are boys, and very interesting, if at times, problems. One should, of course, be very, very grateful for the opportunity to go to school, but some of them get convenient sores on their feet, the sores becoming most painful when it is time to go to school, and then miraculously disappearing after supper when others are playing basket-ball. (If only teacher's weren't so hard-boiled and logical, life would be a pleasure.) Since a meeting we had three weeks ago, the boys have seemed willing to do any work asked of them. Now they are weaving hemp sandals for the girls and younger boys, while the older girls make the rough gray cotton, sleeveless, collarless shirts for them. At home they can go bare-footed, but to school and church they are to wear hemp sandals. We are thankful to the Red Cross for blue denim that will make winter garments. Bedding is wearing out, and clothes are getting too small and too ragged to patch.

Just now there is a lack of workers. The first-second grade teacher, the third-fourth grade teacher, and a former "Love-Garden" boy take turns at being Officer-of-the-Week. This lad also measures out rice, salt, and oil for the kitchen and acts as monitor of the Older Boys' Dormitory. The first-second grade teacher looks after the Little Boys' Dormitory, and a tiny old woman is temporarily staying in the Girls' Dormitory. These names sound a bit too ornate for the rooms in the unpainted building that houses the whole plant.

All except the smallest children wash their clothes at the stream. Air alarms give opportunity to do this. So far we have suffered nothing worse than sandfly bites during alarms. The bedding for each bed consists of a cotton padding or old cotton blanket on the boards, a rough cotton sheet to cover this, and a comfort. The comfort is not knotted, but has a blue cover over the top surface and a rough white cotton cloth that covers the lower surface and is folded up over the top. This can easily be removed and washed.

The health of most of the children seems good, but we have been distressed by several cases of tuberculosis. The children have been having meat about once a month, but they have bean-curd every day. Two vegetables, too. A doctor-by-name is supposed to come for an hour a day to prescribe. But what? Soda, aspirin, quinine from the Red Cross. And giving away each pill makes me wonder from where any more will come. One of the older girls applies itch medicine that we make from sulphur and lard or water, or gunpowder salve for head disease. And, of course, someone has to remind the children to get themselves treated. The little ones are too busy jumping the straw ropes they have twisted or dressing their tiny rag dolls with beautiful dresses made from scraps they wheedle out of anyone who may have them. The children have many treasures—crabs and tadpoles in the springtime, and now wonderful bugs. Fighting crickets are, of course, a prize, and lightning bugs provide electricity without expense. (Far more interesting than our tiny clay bowl lamps in which we burn tea-toil or tung-oil.) The older boys and girls make chess from clay and carve bamboo vases. During the silkworm and cocoon season, the boys' first

thought after breakfast was to pull a box from their study-room desks and gaze at their precious possessions. Just now a pigeon struts about in the sixth grade study-room, and I haven't the heart to make it get out. The hills abound with treasures, too. We have five varieties of wild roses. And now the eating season is on. Rose haws, sour berries, and something dug from the ground walk right into little tummies. If the boys will only stay out of other people's corn patches, I'll be thankful.

I am sorry to have rambled on in this dull way. Perhaps the summer will bring inspiration; these words sound as dried out as I feel. They sound very Martha-like, too, when our *chief interest is*, of course, *to have the boys and girls know Jesus*. Sometimes we feel discouraged, but there are always God's promises of answer to prayer. And when the girls have their weekly prayer meeting and afterwards tell of the dangers through which they came here and of how their families are suffering now and are thankful that the children can have a chance to go to school; when we hear how many children from Christian homes have turned against God in government warphanages (for not all citizens are of the great Generalissimo's faith); and when we read again Jesus' words: "Whoso shall receive one such little child *in my name* receiveth me", the work seems worthwhile indeed, and we are very, very thankful for your gifts and more so for your prayers. If only every boy and girl who leaves the "Love-Garden" to go out into the world may have Christ as his guide, you will some day have a great time of rejoicing with them all "up" in heaven.

Very sincerely yours,

LUCILE C. HARTMAN.

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The Churchmen's Brotherhood

The challenge of this committee was directly addressed to the men of our Church. It concerned itself chiefly with the man in the armed service of the Government; all men in every church, as well as every men's organization, were urged to contribute

some money to complete the \$2500.00 fund to help "clean up" the Camp Communities in which our boys live as well as the \$150,000 for War Emergency Relief. Every man in every church has been called for service in the Kingdom. May we all have the grace to respond!

Men and Missions

CHARLES F. FREEMAN

Associate Executive Secretary, Churchmen's Brotherhood

General Synod and Our Men

PRESIDENT LOUIS W. GOEBEL'S report to Synod set the pace for what was repeatedly called the most progressive Synod of the United Church. In it Dr. Goebel "cut dies" and "fashioned moulds" that will be used as a pattern of work by our Church for the next two years. Not only were the delegates inspired by reports of work accomplished during the past biennium; but it was positively thrilling to listen to the forward-looking programs of work given by every agency reporting to the Synod at Cincinnati. The Synod had much to say to the men of our Church. Our times are not normal and consequently the interest and enthusiasm of every man must be "stepped up" if the Church is to play its part in keeping our nation Christian as well as in preserving the fruits of a long history as a Christian democracy.

Here, men, are a few outstanding highlights of some of the important committee reports:

Evangelism

This Commission defines the function of the Christian Church in these words: "To make known to men the good news that God has come into the world in Jesus Christ to save the world from itself for Himself". The Commission urges congregations not to grow weary but to continue steadfastly in preaching the Gospel and bearing witness concerning Him who died on the Cross for us. Men in every congregation will be challenged to join their Pastor and other groups in seeking to bind their members closer to this Christ of the Cross. May we not fail in this task.

Stewardship

The General Council of our Church has this to say about Stewardship: "We are firmly convinced that the acceptance and practice of the principles of Christian Stewardship are vitally important in the life and work of our Church". This strong

statement is a ringing challenge to every Christian man. Much has been preached and written about Stewardship in the past. Our Church should now be ready to *practice* Stewardship both in life and possessions. Every man should gladly serve on the congregational budget committee and seek to raise the apportionment in full. He should also feel it to be his Christian duty to serve his Church by becoming active in all the work of his congregation. We do not belong to ourselves, but with all that we have and all that we are belong to our Saviour Jesus Christ. The Church needs every man now as a worker in its organizations. Many of our men are now engaged day and night in war work. This is to be expected. Our country depends upon us now. But the work of the Church must also go on. Christ has not ceased to function for the duration. His demands have enlarged with the war, and as the war progresses these demands will increase. A way must be found for our men to give *some* of their time to keep the flame of Stewardship glowing. Other workers must be enlisted to take the place of those who drop out. Our men will respond to this high challenge.

Social Action

The report of this committee is always arresting. This year, of course, was no exception. It urged the men of the Church to fight against the rising tide of anti-semitism, racial discrimination and inequality in treatment of negroes. It urged congregations to develop a new conception of the economic order and a sense of national responsibility to the world community of peoples. Its statement on the Church and the war was clear and challenging, calling upon America to seek to preserve personal freedom, the worth of all men before God, justice, righteousness and truth and the right of minority nations to exist.

(Continued on Page 245)

The Women's Guild

FLORA R. LENTZ

Editor

General Synod and Our Women

MRS. HUGO SCHUESSLER, Delegate-at-Large
President of The Women's Guild

THE report of the General Council, treasurer, Director of Promotion, Boards, Institutions, Agencies, all of these were compiled in the Blue Book for the General Synod business meeting, held in Cincinnati, Ohio, June 24 to July 1, 1942. Having received the book prior to the meeting it gave the delegates an opportunity to study the reports. The need to utilize every minute impressed me as I realized that thirty-six reports were to be studied, many of them requiring discussion on the floor. The work proceeded with dispatch largely due to the twenty-seven appointed committees, who studied the reports and brought to the assembly resolutions pertinent to the reports.

Worship Services

For the opening worship service in Philippus Church, the Rev. Wm. J. Witt, pastor, the president of the Church, Dr. L. W. Goebel, preached the sermon, "The Christian Basis of a New World Order" (the sermon appears in print in the August 6th *Messenger*). The Holy Communion was administered. On Thursday and Friday evenings the Rev. Henry Dinkmeyer, D.D., Chicago, Illinois, and the Rev. Paul J. Dundore, Ph.D., D.D., Greenville, Pennsylvania, brought the messages. On Sunday morning many delegate pastors occupied pulpits in Cincinnati and vicinity. A goodly number of the delegates worshipped with the congregation of Philippus Church, designated the Convention Church. The Rev. Robert C. Stanger, Detroit, Michigan, preached the sermon.

The Sunday evening Convocation in Nippert Stadium, University of Cincinnati,

brought together thousands of Christians from the Greater Cincinnati area. Highlights of the occasion were the impressive procession, the massed choir, the hymn-singing, the excellent work of the well organized group of ushers, the spoken word by the Rev. Daniel J. Wetzel, D.D., Reading, Pennsylvania. The blending of these highly perfected portions of the service made a perfect whole.

The daily Devotional Services were of such a nature as to remain with one throughout the day.

Interesting Items

The cordial welcome of James Garfield Stuart, Mayor of Cincinnati.

The naming of a moderator, Dr. Paul J. Dundore, and a vice-moderator, Rev. J. Otto Reller, Evansville, Indiana.

The address of Rev. Samuel McCrea Cavert, D.D., General Secretary of the Federal Council of Churches.

Greetings by Dr. Truman R. Douglass, St. Louis, Mo., and Dr. Alfred E. Randell, New York City, fraternal delegates of the Congregational Christian Churches.

Greetings from the Bishops' Council, African Methodist Church, in session at Cincinnati, by Bishop D. H. Simms.

The election of Dr. David D. Baker as editor of *The Messenger*.

Resignation of Dr. A. R. Keppel, Executive Secretary of the Board of Christian Education and Publications.

The tea—on Saturday, June 27th, at Philippus Church (as it appeared on the program): Tea for the Women of the General Synod, Wives of Delegates, and Women of the Cincinnati Churches. Given by the

Greater Cincinnati Regional Women's Guild in honor of Mrs. Hugo Schuessler and Miss Florence Partridge.

Resolutions

We can scarcely refrain from emphasizing a number of resolutions which grew out of the reports on National and International Missions since, to a large degree, the decisions give direction to the work of The Women's Guild. For this information we wish to call attention to the other accounts of the meeting of General Synod in this issue. The following resolutions pertaining to The Women's Guild were adopted:

We heartily commend the principles and aims of The Women's Guild as set forth in their report (Blue Book, pages 192-194) "that the whole and sole purpose of The Women's Guild shall be to undergird the total program of the Evangelical and Reformed Church" within the narrower confines of the individual congregation as well as in the further outreaches of the denomination.

We note with satisfaction the broad scope of interest as evidenced in the projects that comprise "the Challenge", which includes all the causes formerly supported by both groups.

We approve the emphasis on Voluntary and direct giving by which the budget of The Women's Guild is to be met.

We feel that in view of the present status of The Women's Guild the amount appropriated for administration and promotion is justified.

We endorse the comprehensive program of education offered by the Guild, fostered by suitable material, affecting the various aspects of Church work with special emphasis on Stewardship.

We note with sincere satisfaction that out of a total of 2,300 societies, 1,400 have already affiliated themselves with the Guild and we confidently expect that in the next biennium all the women's organizations of the Church will affiliate with The Women's Guild.

We note with especial approval that the goal of The Women's Guild is to give every woman of the church a place and opportunity to support the entire program of the local congregation and the church through

the Women's Guild. In other words, the Women's Guild seeks to lay upon every woman and girl of the church the obligation of group effort in behalf of her congregation and the church.

The General Synod lays upon the heart of each pastor the urgency of organizing a Women's Guild in every congregation.

In the Spirit of Gratitude

In brief review of the labors of those servants of the Board of International Missions who have been called to their reward, the General Synod experienced a sense of reverent gratitude. They were Rev. Charles E. Creitz, D.D., for 30 years a member and president of the Board of Foreign Missions of the Reformed Church in the United States; Rev. J. Gass, D.D., a missionary in India for 47 years, and for many years president of the India Mission, in whose memory a memorial evangelistic center is now being established at Raipur at a cost of \$7,000; Mrs. David B. Schneder, in Sendai, Japan, our senior missionary in that country, an ardent evangelist, instrumental especially in leading Japanese women into the Christian life; Dr. Emil T. Mueller, missionary on the Gold Coast, Africa, 1909-1914, founder of the Medical Mission Society of the Evangelical Synod, and beloved physician of the soul as well as the body at the Buffalo Deaconess Hospital.

There were present the following missionaries: *Japan*, Dr. Carl D. Kriete, Rev. George S. Noss and Miss Lydia Lindsey; *India*, Rev. Emil W. Menzel, Sister Minnie Gadt; *Iraq*, Rev. J. C. Glessner; *China*, Dr. Paul V. Taylor; *Honduras*, Miss Louise Kurtze, Rev. Elmer H. Gumper and Laverne Dauderman.

The delegates had the rare opportunity of finding themselves with an hour or two to spare at the close of the meeting which meant that the business of the meeting had been transacted without hurry. This speaks well for the leadership.

The days spent in Cincinnati were pleasant and helpful, brought about, in great measure by the fine hospitality and cooperation of the churches and their pastors.

The closing moments of the meeting were spent in unison prayer and song, with the parting benediction given by Dr. Goebel.

Indian Mission News

BENJAMIN STUCKI

IN keeping with the times the summer's news from the Winnebago Indian Mission must start with a roar and a crash and a bang. There were no Axis planes roaring over the Wisconsin woods, to be sure, and the war hadn't a thing to do with it. The roar was the "voice of the whirlwind", an honest-to-goodness, rip-snorting tornado that tore across Wisconsin on the afternoon of May 13th. Black River Falls suffered a score or more of casualties, one man killed. Part of the town was demolished but the Old Mission was spared. About an hour later the fearful shape reached Neillsville. For fifteen minutes we watched it coming straight for the school. There was just time to gather the children into the safest place we knew, the basement of the girls' dormitory under the reinforced concrete first floor. Already the upper part of the whirling mass of cloud was above the building. The tops of two trees on the campus disappeared. Other great trees, torn up by the roots, were floating and tumbling in the air like so many weeds. Then it passed off to the northeast. Our Mission School and the City of Neillsville are still standing.

So much for the roar. The crash and bang came later. During a terrific thunderstorm the missionary home and the chapel at the Old Mission were three times struck by lightning and sustained considerable damage. There was no harm done to life and limb. Fortunately, our parish worker, Miss Louise Kippenhan, was not where she was less than a minute before. The insurance company promptly took care of repairs and everything is as good as ever. This was the first time in over sixty years that lightning struck any of the mission buildings.

After the storm, the calm. This summer it is unusually quiet here. The school is over. The children are at home with parents. "At home" means anything but a fixed place. In the Old Mission community where during the winter between three and four hundred made their home, there is hardly anyone left. There barely was time to get in two weeks of Vacation Bible

School. Strawberries were ripening fast. Trucks came in daily to take away "jajees" and "nanees", their babies and belongings to the berry farms. Now that tires are scarce, they must go when transportation is offered. A big get-together at the Old Mission of the young people of five or six neighboring congregations was planned for the closing Sunday but had to be called off at the last moment. You can't very well have guests when the hosts are absent. "Ach, well! Comes another year."

Some of the Winnebago are "gathering moss". Don't think for a minute that that means inactivity. It takes a lot of hard work in wet swamps to dig out the moss, clean it of sticks and weeds, dry and pack it into burlap covered bales for shipment. There is a growing demand for this moss for use in various industries. Because of the war, burlap for covering the bales is hard to get now, but moss gathering promises to become another one of the few occupations open to our Indians.

The Winnebago are again making military history. Winnebago Indians have taken part on the side of our government in all of the wars of the United States. In World War I there was no need of drafting Indians and this war is no exception. About fifty of the Winnebago from this area, many of them former students or graduates of our Mission School, have volunteered to serve with the armed forces and are today found in all parts of the world, at home in army camps, abroad and on the high seas. One of our boys saw action in the Pearl Harbor incident. In the last war Indian languages provided a secret code that completely baffled the enemy. With the increased use of radio in warfare, the army has greatly extended this use of Indians in the intelligence service. In the period between wars, many of our young Indians in school, in C. C. C. camps and in other activities have gained a knowledge of mechanical equipment of all kinds which now qualifies them for many branches of military service from which they were formerly debarred.

A large number of Winnebago families have moved into war industry areas. There in the midst of similarly dislocated folks of all classes and races, they are faced with conditions that leave much to be desired spiritually and morally. Here today, there tomorrow is the rule. It has contradicted all our efforts and plans to maintain a vital contact between them and the Mission.

Do you remember the picture of the Indian archer on the cover of *Youth* about a year ago? That was David Thundercloud. David lately attended the National Hi-Y Conference at Oxford, Ohio, representing our Winnebago group. Reports have come in of the very fine record he made. Now, some of the other delegates want to present the Hi-Y at the Mission with a gift through David.

Seven or eight thousand quarts of canned goods is a lot of food. But it takes that much and more to feed our large school family. Canning begins in early summer

and continues till late in the fall. Rationing has cut the sugar allowance of the school to 50 per cent for ordinary use and to 70 per cent for canning. There is nothing to do about it except for Miss Hartz, the cook, to use less sugar, and for the rest of us to be sweet about it.

"Where's Miss Burkhardt?" How often we'll hear that this fall. The boys will face a big disappointment. For the first time in fifteen years they will not see Miss Burkhardt at her accustomed place to welcome them, Miss Burkhardt, the boys' matron, who mothered and loved them these many years and, I am sure, prayed for every one of them always. Her duties were multitudinous, but day or night the boys knew they could bring their troubles or their joys to her sympathetic, understanding ears. We are all sorry to lose Miss Burkhardt from our staff and hope she may some day make us all happy by returning. The Indian Mission needs you, Miss Burkhardt.

Greetings From Canada

MRS. JOHN F. KRIEGER
Fort Saskatchewan, Alberta

JULY 30. Another day of Church School had come to an end. Coming from the Church basement I heard the happy laughter and shouts of the children. How brightly the sun was shining. During the morning it had dried all the mud roads. Little boys and girls swinging lunch pails went away to all directions.

How pretty seven-year-old Shirley looked in her sun bonnet. I never expected her to walk the mile-and-half from home this morning after the rain. But I was glad to see her. It is so much fun to tell stories to her. Right beside her is sweet Dorothy who always heaves a big sigh of relief when the story comes to a happy ending.

Boys on bicycles are racing by. Now children in buggies. They, too, are in a hurry. This buggy has to carry the children five miles, two others six miles. This one with the four little ones has only three and a half miles. But where is the last buggy? Still in the church yard. Two impatient boys have climbed in. "Something

wrong?" "No." The big boy is just emptying his buggy of large lumps of mud! He has to drive on a lonely side road full of water-holes and mud. At last off they go! They have a race with Melvin on his pony. For six miles they can travel together.

Now all of the children have gone and I stroll down to the mail box. Here is a letter asking me to write to THE OUTLOOK OF MISSIONS. I certainly like to greet my friends, known and unknown—friends who are interested in our work far in the north of Canada, friends who—as I hope—are praying for our work. As I read the letter I begin thinking that now it is almost sixteen years since I became acquainted with OUTLOOK OF MISSIONS readers. Seventeen years ago we came to Canada. I look about and see our home, our church, the farms and homes of our people, the wide fields and the sky above, and I feel as never before my great love for this country. I feel happier here than I dreamed I could be seventeen years ago.

At times I feel sort of lonely. There is a longing to be more close to another minister's wife. My nearest neighbor among ministers' wives, is Mrs. Reppert, wife of Rev. C. H. Reppert, of Stony Plain. She lives more than sixty miles from here. Whenever we meet we make the most of it and enjoy each other's company. When we meet twice a year we feel we are lucky.

Sometimes, when reading the Church papers I long to go to missionary conferences, to teacher training conferences, to women's meetings. Then when I hear of your big noisy cities, the strikes and political restlessness I am glad to be far away from all of it. Sometimes I wonder how it is that life here still can be so peaceful and undisturbed.

From July 6 to 10, my husband met daily with the members of his Confirmation class for their final instruction in preparation for confirmation. (No one will ever forget that week with its swarm of mosquitoes. They were so bad, one mother told me her daughter came home crying, her face all swollen with mosquito bites.) At the end of the week the five children were examined in church. The minister said each one had some kind of a special record. One boy had traveled the longest distance. For some time he had seven miles to church. Then he moved further from the church which gave him about eleven miles of very bad side roads. He usually rode horseback. During the entire time he missed only eight Saturdays. Two boys, very good friends, always together like twins, had nothing but gold stars on their attendance list. This meant they were never late and had always prepared their home work. One girl, during the two years, never missed a class. Class was held on Saturday. Only those who know the Canadian climate and roads will appreciate this record. The last girl was the quiet girl. The minister said she was his little "Mary who liked to sit at Jesus' feet and hear His word". Sunday after examination was Confirmation Day. This girl gave a short address and told how at first she was afraid she could not learn the lessons and could not attend the class in the winter and in the end how much she had enjoyed

these Saturday classes, feeling sorry everything was over.

The last two weeks in July we had Church School from 9 A. M. to 3.30 P. M. My husband taught the older children, I the younger ones. Our main purpose was to help the children become better acquainted with the Bible. In our teaching we used no stories except Bible stories. Children never get tired of them.

Many friendly, helpful neighbors live near the church. They opened their homes to little children who otherwise could not have come.

On Sunday we had our Children's Day. We call it Flower Day. The church was decorated with beautiful flowers. Each child wore a flower, and they—so young and blooming—seemed like flowers themselves. The offering of twenty dollars was sent to the Board of Christian Education. Of the program the children gave I liked best a little song.

Our God Is Love

O may we love each other, Lord,
As we are loved by Thee;
For none are truly born of God,
Who live in enmity.
So shall the vain contentious world
Our peaceful lives approve,
And wond'ring say, as they of old,
"See how the Christian loves".

(Continued from Page 252)

- Little South Americans*, by Nina Millen; price 50 cents.
Five Stories About the Caribbean; Five Stories About South America; price 10c each.
Over the Mexican Border, by Mildred Hewitt and Margaret L. Thomas; price 50 cents.
Sugar Is Sweet, by Dorothy F. McConnell and Margaret E. Forsyth; price 50 cents.
Around a Mexican Patio, by Ethel L. Smither; price 50 cents.
Puerto Rican Neighbors, by Charles W. St. John; price 50 cents.

ORDER THESE BOOKS FROM THE
WOMEN'S GUILD, 2969 WEST 25th
STREET, CLEVELAND, OHIO.

What About Your Latin-American Programs This Fall?

LAEL A. HENDERSON

Secretary of Literature and Publications

MOST Women's Guilds have the program packets for 1942 and know that the fall programs deal mainly with Latin-America, but many have still to order the study books mentioned.

We North Americans need to know our neighbors to the South. We need to be friends. As Maud Upton says in her guide to the study of "Rim of the Caribbean" (a text for the study of the lands around the Caribbean sea) "We have not actually hated or quarreled overmuch with these people. We have simply ignored them". We have been like the person addressed in the poem from "You and I", written by Alfonsina Storni, of Argentina, which is quoted on the title page of Miss Upton's guide:

"Your courtyards are like mine, the same doves fly through them; and you have never looked at my house or gathered my roses.

"Your lilies are the same as mine, and the same Octobers make them blossom; and you have never looked at my home, or gathered my roses."

As Miss Upton goes on to say, "Now world events draw us together. We must be neighbors in something more than relative geographical position. We must be friends or perish".

"But you cannot be friends with a person until you really meet him, and you cannot understand him until you know the background from whence he comes."

The study books for the fall programs are a treasure trove of information. Careful study of some of these should bring rich results in understanding and friendship for our Latin-American neighbors:

On This Foundation, by W. Stanley Rye-croft; price 60 cents.

A fine account of the work which the Church is doing and has yet to do in the South American countries.

Discussion and Program Suggestions for Adults on Latin-America, by Margaret

W. Taylor and Wesley M. Carr; price 25 cents.

A guide for the use of "On This Foundation".

Outlook Pamphlets; price 25 cents each; series \$1.25.

One of the best ways to study a territory so vast as Latin-America is to learn it by regions. Five pamphlets have been prepared for this purpose: "Outlook in the West Indies", by Edward A. Odell; "Outlook in Mexico", by Alberto Rembao; "Outlook in Brazil", by Eula Kennedy Long; "Outlook in the River Platte Region", by Hugh C. Stuntz; "Outlook in the Western Republics", by Jay C. Field.

Rim of the Caribbean, by Carol McAfee Morgan; price 60 cents.

A guide to the countries around the rim of the Caribbean Sea—the islands of the West Indies and the nations of Central America.

Discussion and Program Suggestions for Seniors on Latin-America, by Maud Upton; price 25 cents.

A guide to be used with "Rim of the Caribbean".

Fun and Festival from the Other Americas, by Rose Wright; price 25 cents.

Ideas for parties and recreation meetings on Latin-America.

Tales From Latin-America, by Frank S. Mead; price 50 cents.

Human interest stories to point up programs.

Focus on Latin-America, by Dorothy F. McConnell; price 25 cents.

Pictures—an ever-present help in time of program trouble!

Pedro Opens the Gate, by Alfred D. Heinger; price 50 cents.

A guide for programs for Juniors on the Christian enterprise in Latin-America. Children's Books:

Up and Down South America, by Anna M. Halladay; price 60 cents.

(Continued on Page 251)

"God Is Doing Business as Usual"

LAEL A. HENDERSON

Secretary of Literature and Publications

WITH these words Mrs. David D. Baker closed the final vesper service of the first Women's Guild Summer Conference, held at Tiffin, Ohio, July 29-31.

One hundred and seventy women from all parts of Ohio gathered on the beautiful campus of Heidelberg College, with its stately trees and home-like buildings of rough stone, worked and prayed and experienced a fellowship which will live in the memory of each individual woman present. The spirit of faith and consecration which pervaded those brief days together heartened everyone with the remembrance that God is not dead—but living and working in our world.

Resource leaders whose classes and talks gave opportunity for exchange of ideas and clearing up problems were: Mrs. M. E. Beck, Mrs. H. L. V. Shinn, Mrs. R. R. Krammes, Mrs. Elam Wiest, Mrs. C. C. Hirst, Mrs. D. L. Stanze, Mrs. Mae F. Ashbrook, Miss Lael Henderson, Miss Ruth Heinmiller, Miss Sara Jo Schilling. Dr. D. A. Bode led a helpful Bible Hour each morning, Miss Louise Kurtze, missionary from Honduras, led a class in International Missions; Dr. J. J. Braun, Secretary of the Board of National Missions, led a group in that subject. Mrs. Karl Beck led the vesper service the first evening after which Dr. H. H. Casselman showed his films of Honduras. The second evening was climaxed by a stirring address by Dr. David D. Baker.

Mrs. Baker at the vesper service mentioned earlier read from the *August Readers' Digest* a passage from the stirring article "I Die at Dawn," the words written by a young Dutch boy to his parents just before his execution for no crime other than attempting to escape from Holland to join the Dutch forces in Britain: "Have no hate. I die without hatred. God rules everything." The women of the confer-

ence, wishing to carry out in some tangible way their sensing of the spirit of the entire three days' meeting, took up a collection at breakfast on the last morning which amounted to over \$100.00. This was sent to the War Emergency Relief Fund earmarked for the aid of the Japanese people who have been re-located by the government in camps in Northern California.

* * *

The officers and departmental chairmen of the Synodical Women's Guilds are busily planning for their fall meetings, which will occur for the most part in September just preceding the Regional meetings of the Women's Guilds throughout the country. This fall meeting is highly important for at this time the Synodical Guilds will adopt their constitutions and will elect their permanent officers.

* * *

The officers and chairmen of departments of Regional Women's Guilds have been planning since early summer their fall meetings which will be mainly educational meetings—for gaining information and inspiration. Meetings of chairmen of departments in local Women's Guilds will assemble under the direction of each Regional departmental chairman for discussing common problems and methods of work. Itineraries for speakers are being arranged through Miss Ruth Heinmiller, Secretary of Promotion and Field Work of The Women's Guild, 2969 West 25th Street, Cleveland, Ohio.

In these days of war and anxiety and temptations to bitterness, as our women go about their tasks as home women, business women, and church women we covet for them consecration anew to the tasks God lays upon them and new strength to undergo suffering without hate in a fresh consciousness of God's nearness—the faith that "God Is Doing Business As Usual".

"I enjoy THE OUTLOOK OF MISSIONS and like especially the picture section."

ESTHER SCHROER, Terre Haute, Ind.

Guild Girls

DOROTHY BRAUN
Girls' Guild Secretary

IT has happened! We've had them and they were good! At Hanover, Indiana; Mensch Mill, Pennsylvania; Tiffin, Ohio, and Milford, Indiana, Guild Girls have been at summer schools and camps and have spent a part of the time working on their "hobby", our Girls' Guild. As I write this the girls at Tiffin send their greetings:

"Dear Girls,

"Greetings from Tiffin. We Guild Girls wish that you could be here with us to enjoy the fellowship that we are having with each other. Every day we start with Morning Watch. During this fifteen-minute period we go out on the lovely campus and choose a quiet spot and have quiet worship by ourselves.

"We have two classes in the morning and after rest period in the afternoon we have hobby groups. Ours is Girls' Guild. In this class we are discussing programs and how to build them, Golden Deeds and how to plan them, duties and suggestions for various departments.

"Every evening, just as the sun is setting, we have our Vesper Service. This service starts and ends with quiet meditation which makes it very impressive.

"We will have many new thoughts and ideas to carry back to our Guilds at home.

Yours truly,

Beatrice S., Toledo, O.,
Mardella E., Bloomville, O.,
Catherine G., Crestline, O.,
Dorothy A., Cleveland, O.,
Dorothy O., Cincinnati, O.,
Dorothy S., Canal Winchester, O."

You should hear what some of these young people are doing. Let me make a list:

Sending a child to a fresh air camp.
Rolling bandages for Biloxi clinic.

Entertaining the residents of the old folks home.

Becoming a welcoming committee after morning services.

Maintaining a nursery during morning worship.

Establishing a correspondence bureau for boys in the armed forces.

Having a scrap book party for an orphanage.

Spending an evening, cooking and wrapping and packing foods and gifts for shut-ins.

It is time, now, for you to be up and doing. With the coming of fall the Membership committee will have to explore the community and the congregation for unreached girls. The Program committee will have to look forward and secure the materials necessary for the remaining months. The Executive committee or the officers will have to make plans for sending a delegate to the Synodical and Regional meetings to be held this fall in your areas. And as we come to the last quarter the Treasurer, Thank Offering chairman and Stewardship chairman will have to get their heads together, and ask some questions: Has the Missionary chairman instructed us on the causes and projects of our Church? Do we understand for what causes the money of our Challenge is used? Are our payments measuring up to the expectations we had when we made the pledge last fall? Can we make plans for the fall in-gathering of the Thank Offering Boxes?

As each department chairman reviews her job and her accomplishments it will be an excellent time to come together for our fall *inventory*. How did we stand last year? Have we moved on this year? Where and how shall we hope and plan to move next year?

"I do not want to miss—not even one issue."

(Mrs. E.) MARY PERRY, Lima, Ohio.

The Story of Home Missions Over Radio

EVERY Wednesday during September and October, over WJZ and stations of the Blue Network from 1:30-1:45, Eastern War Time, Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council of North America, is speaking on some portion of the progress of Home Missions in our country under the title, "Frontiers of American Life".

Dr. Dawber is stressing the responsibility of the churches of our country for helping to maintain that freedom for all people that is a "must" if we are to have a just and lasting peace after the end of this war. Home Missions plays a strategic part in helping the churches of the nation in this task of insuring freedom for all.

Dr. Dawber's schedule is as follows:

- September 2: Freedom's Holy Light.
- September 9: The Discovery of America.
- September 16: Our Emerging Race Responsibility.
- September 23: Rural Life and Democracy.
- September 30: What Price Christian America.
- October 7: Not Wanted.
- October 14: People in Flight.
- October 21: National Missions and America's Destiny.
- October 28: God Bless America.

Copies of this schedule on postcards ready to be addressed and stamped are available from The Women's Guild, 2969 West 25th Street, Cleveland, Ohio. Interested friends might be glad to be told about this series.

Special Announcement

FOURTEEN missionaries of our Church and four children reached New York harbor safely on the M. S. Gripsholm August 25th after a voyage of more than two months from Japan and occupied China. They included the following members of the Japan Mission: Rev. and Mrs. Alfred Ankeney, Rev. and Mrs. Frank L. Fesperman, and children, Camilla and Franklin; Mr. and Mrs. Robert H. Gerhard. Mrs. F. B. Nicodemus, Dr. and Mrs. Gilbert W. Schroer, and children, Evelyn

and Nancy Ann, and Dr. and Mrs. Elmer H. Zaugg; from the China Mission: Dr. R. Pierce Beaver, Rev. Karl H. Beck and Miss Mary E. Myers, R.N.

The story of their extraordinary experiences since the outbreak of the war will make a notable document the like of which has never before been published in the history of our Church. This unique and highly interesting and informing material will appear in THE OUTLOOK OF MISSIONS in the next few issues. *Do not miss it!*

Pleasant Valley Mission

The summer months at Pleasant Valley Mission, Dayton, Ohio, ushered the new missionary, Rev. L. C. Minsterman into a busy round of activities. Rev. Mr. Minsterman is the successor to Rev. Lorán W. Veith, long associated with the Pleasant Valley Mission. In reply to a request for a brief account of the work the new missionary writes: "During the present pastorate of five months we have been acquainting ourselves with the work of the church and the community. Sixteen members united with the church. There is a field and prospects for growth. The immediate task is to solidify and instruct the

people who come into the church. A Daily Vacation Bible School was conducted in June with 87 enrolled, with four teachers and five assistants. Many of the children come from homes that have no connection with the church. We are contacting these families. New Church Hymnals were dedicated in August. We are planning for two weeks of evangelistic meetings in the fall. With the aid of The Women's Guild plans have been made for the parsonage, but because of the lack of the materials, the building must be postponed until after the war".

Mitsu Mori's Visit in the East

IT is to be expected that people, who were interested in promoting Christian education through our Churches for the Japanese of the Pacific Coast, should wish to know the fate of those for whom they had assumed special responsibility. Because of this, Mitsu Mori's visit to Philadelphia and other points in Pennsylvania and Ohio brings satisfaction. Mitsu is to be at the Neillsville Indian School next winter. She is very appreciative of the opportunity of teaching at Neillsville Indian School with its promise of security from race animosities, when it might have been her lot to be in an evacuation camp.

Although our Japanese churches on the Pacific Coast are of comparatively recent planting, a goodly proportion of Women's Guild members could have had no part in their interesting "Beginnings". The Women's Guild contributes approximately \$5,000 to that work. To those who have not delved into that recent past history we should say that the father of Mitsu, the Rev. J. Mori, was the compelling personality in the organization of the Japanese Reformed Church in the United States. After a whirl-wind appeal to the General Synod and to the Woman's Missionary Society of General Synod he succeeded in arousing a genuine enthusiasm for a Christian Mission to serve the Japanese on the west coast. After having received assurances of help he immediately went to work. His first effort was to gather a group of Japanese. For one month the group held nightly prayer meetings after which the first congregation was organized. Sentiment for this Christian service mounted to high tide and was held so for a number of years. From it has come a leaven which

is a saving grace for many a Japanese Christian in this testing time.

After the church had been organized and the work could be entrusted temporarily to others, Rev. Mr. Mori made a visit to his home in Japan. When he returned to California he brought his lovely bride, Mitsu's mother. To be prepared for her part, as a pastor's wife and the mother of an American child, Mrs. Mori became a Hood College student in the Domestic Arts Department. Baby Mitsu came with her.

This preparation was succeeded by busy years when the family spent much time at missionary conferences, missionary conventions and Church gatherings to extend, throughout the Church, interest in the Japanese churches on the west coast. Churches were multiplying under the energetic efforts of Mr. Mori. In whatever groups the family happened to be, people were eager to get a picture of baby Mitsu. There must be hundreds of snap shots of Baby Mitsu among Reformed Church families.

To Mitsu, girlhood brought many difficulties. The tragic death of her mother by drowning, her father's long absences in South America, meant that the home was broken up. Mitsu became a lonely girl although some on-looking American girls read "romantic" into the way she spent summers attending conferences and camps during her student years at Heidelberg College . . . However, those summers were not without their compensations . . . chief compensation, the lasting friendships. Because of friends she learned to know at that time, Mitsu has "second homes" for vacation days. This was a vacation visit to these "second homes" before she begins her work at Neillsville Indian School.

"The improvement in THE OUTLOOK OF MISSIONS in the last year has been *grand*."

MRS. M. L. WOLF, Xenia, Ohio.

"THE OUTLOOK OF MISSIONS is a *must* for workers in the Women's Guild."

MRS. MAX SITLER, Zelenople, Pa.

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The gifts we share will be used by the following accredited organizations which are reaching the areas of need indicated above with a Christian ministry of love and mercy:

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